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## A CORSICAN COUPLET.

At the beginning of Mérimée's *Colomba* are two verses that have puzzled pupils and teachers alike. Here they are, as they stand in the 1840 edition:—

Pè far la to vendetta.  
Sta sigur', vasta anche ella.

VOCERO DU NIOLO.

From the translations that appear in some recent editions of the novel, it is evident that the annotators have not succeeded in finding the context from which the couplet is taken. It may, therefore, be worth while to state that the whole poem is contained in a collection of *Voceri, Chants populaires de la Corse*, published in 1850 by A. L. A. Fée, *Professeur à la Faculté de Médecine de Strasbourg*. The laments are preceded by an interesting account of an *Excursion faite dans cette île en 1845*. The poem in question is the fourth; it is written in the *dialetto de Niolo*, and is called *Vocero di Maria-Felice di Calacuccia in morte del fratello*. The last stanza (without the editor's accents) reads as follows:—

D'una razza cusi grande  
Lasci solu una surella,  
Senza cugini carnali,  
Povera, orfana e zitella.  
Ma per fa la to bindetta,  
Sta siguru, basta anch'ella.

The two lines mean, then: "But, be assured, even she is competent to wreak thy vengeance." As to Mérimée's *vasta*, I am inclined to think that it represents an actual pronunciation; the development of initial *b* into *v*, so general in southern Italy, is not unknown in the Niolo dialect, although the opposite change is far commoner in Corsica. The idea of a sister, in the absence of male relatives, taking retribution into her own hands, is found in other *voceri*. For instance, in the lament on the death of the outlaw Canino (No. vii.), the sister declares her intention of putting on male attire and arming herself, and ends with the words:—

Canì, cor di la suretra,  
Bogliu fa la to vindetta.

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## GERMAN LEXICOGRAPHY.

NOTE ON *wohlauf*, *wohlan*.

THE etymology of the words *wohlauf*, *wohlan*, etc., is given in the dictionaries as *wohl*, adv., + *auf*, *an*, etc. They go back to M. H. G. *wol uf*, *wol an*, *wol her*. A curious contamination with the verb *wollen* is found in several texts of the fifteenth century.

*Germ. I*, pp. 165-192, contains *Ein Spiel v. S. Georg*, written about 1473, probably in Augsburg. On p. 172<sup>a</sup>, l. 11, seq., it reads as follows:

"Darnach gant die Burger zu ainander und spricht der erst Burger also:

*Wond auf*, ir herren, all mit mir!  
grosz wunder das sechent ir,  
ain giftig wurm ist in dem lant,  
mit seinem autem hatt er verprant  
Libia das klinigreich  
Darum *woll auf* arm und reich  
und luogent, wie man das flirsch,  
das süllicher schad von im nit gschech."

There are nine or ten more instances in the text of *wollauf*, *wollan*, but they might be considered as either from *wol*, adv., or *wollen*. The form *wond*, however, can be only the Alemannian second plur. imperative of *wollen*.<sup>1</sup>

In the *Liederbuch* of Clara Hätzlerin, Augsburg, 1474,<sup>2</sup> p. 219, part ii, in song no. 52, entitled *Von einem zornigen weib*, is found, ll. 11, seq.:

"*Wolt her*, ir tiuffel allgemain  
Baide grosz und auch clain  
Wir stillen ainander raissen,  
schelten, grymen und peissen."

This form can only be the second plur. imperative of *wollen*.

In Wackernagel, *Das deutsche Kirchenlied*, vol. ii, among songs of the fifteenth century, no. 829, also printed in Nic. Beutner's *Catholisch Gesang Buch*, 1660, p. 106, no. vi, second part, has, strophe 14:

"*Wolts auff*, wir woelln ins Lesen, gut lese ist an der Zeit."

This same phrase occurs also in no. 830, strophe 1, from the *Grosz Catholisch Gesangbuch*, durch D. G. Corner, Nürnberg, 1631. The form *wolts* is the Bavarian second plur. imperative of *wollen*.<sup>3</sup>

<sup>1</sup> Cf. Weinhold, *Alem. Gram.*, p. 409.

<sup>2</sup> Published by Haltaus, Quedlinburg, 1840.

<sup>3</sup> Cf. Weinhold, *Bair. Gram.*, pp. 12, 287, 288.

These instances show that the writers of these texts no longer considered the first component of *wohlauf* to be the adverb *wohl*, but the verb *wollen*.

It is interesting to note that, to judge from the texts quoted, this contamination is chronologically and geographically confined within narrow bounds.

W. KURRELMAYER.

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### ETYMOLOGICAL NOTES.

1. O.H.G. *lahan*, O.E. *lēan* 'blame,' O.H.G. *lastar* 'reviling, shame, error,' O.N. *lōstr*, Mid. Eng. *last* 'fault,' O.E. *leahfor* 'reproach, sin,' contain a Germ. root *lah-*, *lah-s-*. Outside of Germ., O. Ir. *locht* 'fault,' has been compared. These may be further connected with Lat. *lacer* 'torn, mangled,' *lacerō* 'tear, mangle; censure, rail at,' *laccessō* 'irritate, attack,' Gk. *λάχος*, *λακίς* 'rent, rending,' Cyr. ἀπ-ἐληκ- ἀπέρωγα. Cf. Brugmann, *Grd.* i<sup>2</sup>, 174. To these I should also add Skt., *rakṣas* 'torment, demon,' Av. *raśō* 'torment,' which certainly belong as well in phonetics and in sense to Lat. *lacer*, etc., as to Gk. ἐπέχθω, the connection made in Brugmann's *Grd.* i<sup>2</sup>, 562, 791. The root of this group, therefore, is *lēk-*. In Germ. the root is used metaphorically, and with the same meaning as in Lat. *lacerō* 'censure, rail at.' A similar development will be found in other synonymous roots, as Lith. *plākti* 'strike,' O.H.G. *flōkan* 'curse,' O. H. G. *scaltan* 'shove,' *sceltan* 'scold,' Skt. *rāpas-* 'bodily injury,' O.H.G. *refsen* 'punish, blame,' M.H.G. *rif-feln* 'durchkämmen,' N.H.G. *riffel* 'rebuken.'

The *-es-* stem of Gk. *λάχος*, Lat. *lacer*, Skt. *rakṣ-as* corresponds exactly with Germ. *\*lahs-* in O.H.G. *las-tar*, O.N. *lōs-tr*, which may be either *lōks-*, as probably in *rakṣas*, or *lōks-*, as in *lacer*, *λάχος*.

The same root in its literal sense is perhaps in M.H.G. *lasche* 'rags, tatters,' N.H.G. *lasche* 'latchet, flap, groove,' Ícel. *laska* 'break,' *laski* 'flap, gusset,' M.E. *lasche*, Mn. E. *lash*. Compare also our expression *tongue-lashing*.

Prellwitz, in his *Et. Wtb.*, compares O.H.G. *lahan*, *lastar* with Gk. *λάσχω*, *ληκέω* (Dor. *ā*) 'crash, shriek, speak,' and further with Lat.

*loquor*. At the same time he connects doubtfully Gk. *λακίς*, *λάχος* with *λάσχω*, *ληκέω*. But this brings together the roots *lēk-* and *lāk-* (or *lāq-*) and, in Lat. *loquor*, *legŕ* (or *lequ-*). If these words are connected at all, it is very remotely. Hence O.H.G. *lahan*, *lastar*, cannot be referred to Gk. *λάσχω*, *ληκέω* in case the connection I have made above is correct.

2. Of M.H.G. *māl* 'meal,' Kluge, *Et. Wtb.* s. v., *Mahl* says:

"Ursprgl. wohl identisch mit der unter *mal* behandelten Wortsippe, so dass 'Essenszeit' als Zeit *μαρ* 'ἐξοχ. zu der Bedeutung 'Gastmahl, Mahlzeit' geführt hätte."

However important the mealtime may have been to the primitive Teuton, the explanation offered by Kluge seems to me strained and improbable. That M. H. G. *māl* 'meal,' *māl* 'time,' and *māl* 'spot,' are related, there can be no doubt. The divergence in use is easily explained from the original meaning of the root *mē-* 'measure, divide,' to which these words have been referred. From *mē-* 'measure' comes the idea of time in Goth. *mē-l* 'time, hour,' *mē-na* 'month,' Lith. *mē-tas* 'time, year.' Cf. Uhlenbeck, *Et. Wtb.* s. v., *mēl*. From *mē-* 'measure' comes equally well the idea of 'dividing, apportioning' and hence of 'partaking.' For meaning, compare Skt: *bhājati* 'divide, apportion,' *bhaktām* 'share, food,' Gk. *φάγε-ν* 'eat,' Brugmann, *Grd.* i<sup>2</sup>, 512.

3. M.H.G. *rāz*, *rāze*, O.L.G. *rāta* 'honeycomb,' and M.H.G. *rāz* 'funeral pile' point, as Kluge, *Et. Wtb.* s. v., *Ross*, observes, toward the original meaning 'web, texture.' This we find in Lat. *rēte* 'net.' To this belongs Germ. *\*rīta-*, *\*rītō-* from *\*rēlla* < pre-Germ. *\*rītūō-* 'reticulated.' Cf. Germ. *hwīta* 'white' from *\*hwīlla-*, pre-Germ. *\*kwiitūō-*, Skt. *śvītua-*, Streitberg, *Urg. Gr.*, 139.

Lat. *rēte*, M.H.G. *rāze*, etc., may be referred to the root *rē-* 'arrange,' in Lat. *rē-ri* 'reckon,' Lith. *rē-ti* 'to put in layers,' Goth. *ga-rēdan* 'advise,' etc.' Brugmann, *Grd.* i<sup>2</sup>, 176, ii, 1074.

4. O.H.G. *rif*, O.S. *ripi*, O.E. *ripe* 'ripe,' *ripan* 'reap,' *rifler* 'sickle' may come either from the I.E. root *rejb-* or *rejp-n-*. The root *rejb-* occurs in Gk. *ἐρείπω* 'cast down,' Lat. *ripa* 'bank,' Brugmann, *Grd.* i<sup>2</sup>, 517. From this root we may assume an adj. stem *\*rīpnō-* 'ready to fall,' and a verb stem *rīpnō-* 'fell,